# In the Realm of Migher Things

## Dankee Motion in Japan

Of all the Yankee notions which the ver- , headquarters are placed at army bases. satile Japanese have adopted and adapted to their own conditions none has been received with more instant approval and enthuslasm than the army work of the Young Men's Christian Association. Once it was persuaded that the thing was of practical benefit to the men, the government opened every avenue to the workers and urged the sending out of equipments faster than the association could supply the demand. While newspaper correspondents were being held in leash, the Y. M. C. A. secretaries with their outfits were on their way. at government expense and by government conveyance, to the army centers in Korea and Manchuria. Even Port Arthur and Dainy now have their Y. M. C. A. rooms for Japanese soldiers. As for the soldiers themselves, they are ready to fight for these Yankees who have come to them on a mission that expresses itself in terms suited to the peculiar needs of the hour.

The method is identical with that made familiar during the struggle between the United States and Spain, when every army corps and almost every regiment had its Y. M. C. A. tent and secretaries.

Helping the Soldiers to Write Home. These headquarters are freely opened to officers and privates. They contain the latest newspapers from home, together with books and magazines and funny pictures. Each has a portable organ, at which the natives grind out Japanese patriotic airs, while comrades join in song. Writing ta-bles are provided, and free stationery, con-Hundreds of thousands of pleces of stationery have been given out since the opening of the war, and this priv-llege has been highly appreciated by the men, for there is no room in the overwhere new recruits are constantly arriving Ping Pong in Manchuria.

Mr. George Gleason, who left the secretaryship of the Philadelphia association to go to Osaka, Japan, taking with him his bride, a Germantown society belle, writes from Yingkow this interesting glimpse of the sort of work he is doing at the front "In the reading room a cavalryman was playing the little folding organ as if he were charging a Cossack band, and around him was a group of admirers, some of whom occasionally burst into the wierd strains of the Japanese national anthem. After playing ping-pong awhile with some of the fellows, who in their thick hob-nailed boots, rough goatskin vests and heavy coats find the game a little too lively. I was interrupted by some one who wanted me to teach him to play on the organ. sat down to the organ and taught him to play the hymn, 'Stand up for Jesus,' which s so popular among the men here."

Ping pong on the firing line, where two

heart of the nation.

avowedly religious in character, and no one

has objected. One secretary in Manchuria tells how a dozen men, all in heavy march-

start for the front, came into one of the re-

heartily to religion as they do to fighting,

SUNDAY MORNING TALK.

Doing Things Versus Going Through

Motions.

A business man wrote me the other day

with regard to a large concern, many of

whose employes and heads of departments

seem to have gotten into routine ways, as

follows: "How easy it is for all of us some-

times to imagine that going through mo-

tions is doing things." What a vast differ-

ence there is, to be sure, between grinding

away at a task day after day and actually

bringing something to pass. Every big es-

tablishment now and then needs a shaking-

up. The clock runs down or loses time.

Some one has to take hold and supply

fresh blood, modern methods and ideas, new

incentives to labor. Those concerned with

he administration of schools, colleges and

churches need to be reminded frequently

that it is not enough to grind over the old

grist, to hear a certain number of recita-

tions, to attend the week's quota of lec-

tures, to hold so many services on Sunday,

to make a certain number of pastoral calls

If this is the only conception of duty that

governs a business man, an educator, a

lawyer, a doctor or a minister, he will soon

degenerate into a "routine man," and the

interests with which he is intrusted will

A man in his personal life needs ever and

and to try to accomplish something. On the

side of his spiritual life this is especially important. Take the highest function of

the human soul—that of prayer. How easy it is to get into the habit of reeling off a

vate devotions, that mean nothing, but sim-

are really an affront to the Divine Being.

To do things we must first of all put our mind upon them. We are all intellectual

wool-gatherers, prone to let our thoughts fly all over the universe when they ought

Contemporaries of Raphael who possessed

artistic talent had at their command can-

vas and paint similar to those on which he

tensely on the subject gave to the world a certain kind of biscuit with an attractive

It is just as essential, if one would do

things rather than go through motions, to put one's heart into one's task. Unfortu-

nately, the narrow limits to which many of the world's workers are confined today seem

to preclude any idea of enthusiasm and joy. Well, then, if the task itself is mechanical

and even menial, while it remains your task, and the means by which you earn

your daily bread for yourself and your loved ones, throw over it the glory of your

own cheerful, sunny spirit. Get within yourself such a fountain of joy that it shall

bubble over into the field of daily activity. Use your imagination, if need be, to glorify

your work, to discover hidden possibilities of happiness in it. Many a man engaged in

drudgery has been kept by his own un-conquerable good humor and cheerfulness

These, in turn, are the outcome of a great

purpose, and here we get to the real spring of a man's life. What do you want to do with your life? Have you any large, worthy, controlling purpose? If you have you will do something that will tell upon

your own life and on the lives of others,

even if you tend a machine all day long for

twenty years or more. If you have not this

great purpose, then you will degenerate into a "routine man;" you will simply go through certain artificial motions, even if

you happen to get a soft position at \$10,000

his mates said to him one Saturday: "Come,

Hod, let's go fishing." "Let's do out stent first," was young Horace's characteristic

reply. Even in his youth he wanted to get something done promptly and well. What

wonder is it that when he became a man, and an editor of one of the most powerful

journals in America, he still wanted to do

something with his paper, to have it strike heavy blows in behalf of human freedom.

happiness and progress? And any man who

cherishes high ideals of usefulness and gov-

erns his life by them will never be accused

of going through motions. He will be able, on the other hand, to point to something

done when the summons comes to go up higher. THE PARSON.

African Dwarfs.

Nearly a hundred miles north of the

Elat station in West Africa, and much

nearer the coast, is the Presbyterian mis-

sion station at Lolodorf, established in 1897

the tribes of dwarfs in the Ngumba coun-

Dr. A. W. Halsey, a secretary of the Pres-

byterian board, he and two of the mission-

the dwarfs. The other natives are little to be depended upon for aid in finding

prices obtained. But by the gift of four yards of cloth a guide was obtained for

Dr. Halsey's party and a dwarf village was

Rev. Mr. Heminger tells the story of the

trip. "At about noon we reached a place where we turned off the main path and

entered the forest, following for an hour what the natives call a path, but would be easily lost by a white man.

animals, or when he has reached a village he will find that the dwarfs have disap-

peared. We were fortunate in finding two of them in the woods chopping, who were

persuaded to take us to their town. They went ahead to prepare the people for our

coming, but in spite of this precaution we found, when we came to the village, that

We sat down and commenced talk-

When Horace Greeley was a boy one of

from becoming a drudge.

a vear.

higher.

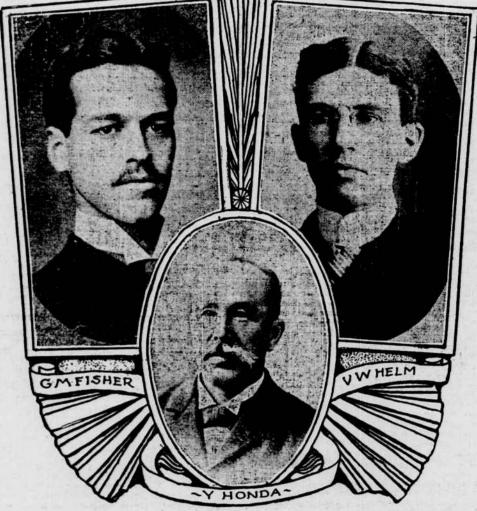
to stop going through the motions

suffer in a corresponding degree.

nations struggle for the mastery of the east —verily, the world is small.

The Crossed Flags.

This work is thoroughly American in its management and support, as well as in its origin. The national secretary of the Y. M. C. A. for Japan, Mr. Galen M. Fisher, is now in the United States presenting the work, and a young American, V. W. Helm, is the man in active charge of the army work on the field. Several American secretarles are at the front. The chairman of the national committee of the Y. M. C. A. for Japan is a Japanese, Rev. Y. Honda, president of the Methodist College at Tokyo, It was American enterprise that selzed the occasion of the war as an opportunity for aggressive religious work so that all the outgoing detachments of soldiers and sailors were met at the point of embarka-tion and supplied with tracts and testaloaded soldier's equipment for letter paper, ments, and Christian songs and leaflets,



even could he keep it clean. Of course each letter that goes to Japan-and through this army work the remotest points of the are reached-contains a Christian which is really a more effective method of propaganda in creating good will toward Christianity than years of street preaching. The souvenir postal card craze as been carried even into the Japanese army by the Y. M. C. A., three thousand liaoyang peninsula by a secretary.

In addition to the free gift of stationery.

the association dispenses hospitality in the form of the national beverage, tea. Every visitor may drink as much tea as he pleases, though he cannot fill his canteen, as some desire to do. The scarcity of water at many points is the reason for this. To the same cause may be attributed a rather peculiar regulation, which is that hair clippers, razors and other barbering implements are freely supplied to the men, with facilities for shaving, yet water cannot be supplied with which to wash off the face of the man who has been shaved.

### A New Sort of "Holy Show."

While it is an aphorism that "trade follows the flag" it is equally as true that vice goes along with it, and now the Y. M. C. A. has been set out to be equally enterprising. In army life the usual and most popular diversion is vice, so it is "up to" the association to afford other entertainment that will be interesting and yet innocent. The result, as was the case in the American army, is a variety of entertairments that would fill a dea-con with horror, were they to be run within the walls of a church. There is juggling and boxing and dancing and singing and a general drawing upon local talent. One non-commissioned officer, before doing his turn, made a little speech as follows: "As you have come here by the spirit of Jesus Christ, the Lord of heaven, I express the one-one-thousandth part of my gratitude by this sword dance!" A sword dance in the praise of the Lord is rather an improvement on David.

But the best resource of all is the graph ophone. The part of the Y. M. C. A. man's equipment which he guards most jealously is his large assortment of graphophone recrds, containing, it must be admitted, a

while companies of Christians gathered at the stations day and night and sang with and for the soldiers, and in general heartened them up at the trying time when they were about to leave their native land. The American Bible Society furnished each sol-dier with a copy of one of the gospels in Japanese. These were but two inches long and an inch and a half wide, and weighed only half an ounce or less. It is significant of the peculiar relation that America bears to Japan that the covers of these books Japanese and American flags bore the Japanese and Allas ever hap-crossed. In fact, nothing has ever happened since Commodore Perry opened the gates of Japan that has more endeared the Inited States to the Japanese people than the broad gauge and humanitarian work for the soldiers done by the Christian

#### Nobility Honors the Y. M. C. A. Although at first this army work of the

Y. M. C. A. was looked upon with somewhat of suspicion by officials as being merely a proselyting device, its value was so quickly made apparent that military officers telegraphed back to Tokyo, urgently requesting that further outfits be sent to the front; and as rapidly as possible the association workers have occupied each army base. The minister of war, General Terauchi, said: "I express both the opinion of the men at the front and in Tokyo when I say that this work has proved successful beyond our expectations."

Lieutenant Colonel Y. Miyazaki was commissioned by Gen. Nishi to report on the

Y. M. C. A. work at Yingkow. He said: "Since the place has been opned it has at-tracted most of the garrison and commissariat soldiers in its vicinity when they were off duty. The number of soldiers who find it their best resort now averages about 350 a day. What the men most appreciate is the writing material which they receive free. Those that need to, can get their letters written by the kind workers there. The two above mentioned Japanese secretaries are busy from morning till night with letters for the soldiers. Then, too here are newspapers, magazines, musica instruments, graphophones and various other means of amusement. All these are greatly appreciated by the troops, who are remote from their homes, and I am quite pleased to see that these things are



A TESTAMENT FOR A SOLDIER'S KNAPSACK.

larger proportion of funny songs and mono logues and Japanese patriotic airs than sermons or hymns; there are the latter, of sermons or hymns; there are the latter, of course, but the secretary sensibly feels that the first part of his work is to entertain and divert the men whose lot is hard enough at the best. And the graphophone is as source of endless amusement to the soldiers. They never tire of it, but gather in front of the horn by scores and hundreds, day after day and night after night. The stereonticon, too, is a useful adjunct, The stereopticon, too, is a useful adjunct, and one set of pictures will go a long ways, because the crowds of men are constantly

maintenance of discipline. My firm belief is that there can be no better form of recreation and diversion for the soldiers. The association workers regularly visit the hospitals, talking with the patients writing their letters, supplying them with reading matter and holding occasional en-

reading matter and folding occasions; entrated hunter night.
Perhaps the most striking evidence of the popularity of the army work among adjunct, and ways, constantly sociation for the army fund. An audience of more than 12.00 among their and faughing, thus winning their confidence. In a short time others began to return, and at a meeting we held in the evening we had over thirty present.

We slept at the village that night, returning to Lolodorf in the morning."

HOUSES OF WORSHIP

persons crowded the Imperial Conservatory of Music, and many members of the nobli-ity were present or among the patron-esses, including the wife of the field marshal. Marchioness Oyama, several princesses, Sir Claude MacDonald, the British min-WASHINGTON A CITY OF MAGNIFister, the German minister, the Italian minister and the wives of the Belgian and ICENT STRUCTURES. American ministers. Baron Micsul, the head of one of the largest firms in Japan, re-

cently contributed \$1,225 to the work. The prime minister of Japan, Count Katsura, has also given his hearty indorsement to it. All this greatly delights the missionaries With all its many monumental and other embellishments Washington is rapidly com ing to be noted for the grandeur of its in Japan, who say that their work has been put forward a score of years by the places of worship. Capitals of all nations have from time immemorial been thus dis-M. C. A.'s thus engeonsing itself in the tinctively characterized, and that the From the beginning the work has been churches should center with the federal government is a natural tendency to be applauded. As to architectural styles there are a wide range of examples. It is also ing order, with packs, blankets, extra shoes and sagging cartridge belts, just about to a happy circumstance that a decided preeminence is not confined to any one sect or tired rooms of the association to hold a prayer meeting. For it is said that Japa-nese take as frankly and unaffectedly and religious body, but that this movement has come steadily, emphasizing in a measure, both in numbers and enthusiasm, the progress of religious zeal among the Chrisand the sound of Christian hymns is not unknown on the Manchurian battlefields. tians of Washington.

The first Christian communities that lived under the oppression of a hostile heathendom were accustomed to assemble for the purpose of celebrating their religious feasts of love and remembrance either in the dwellings of distinguished fellow-believers or in the catacombs, a prac-tice that has been continued to this day in places where a more commodious building is not available. But as soon as Christianity was recognized and established by the Emperor Constantine in the year 313 the erection of buildings for the public wor ship of God was commenced. At this early period the traditions of heathen Rome wer followed in the manner of life as well as in

the practice of art. Christian architects adopted the general arrangement of the basilica as their model making, however, such alterations as were necessary to adapt it to its new purpose There was a necessity for distinct places for the clergy and people, but still sufficiently connected. The priests, accordingly, took the great "tribuna" (named also from its shape concha, or apse), which in con-sequence became the "presbyterium." In the midst was erected the altar, and over this arose a baldachin, which could be closed in with curtains. Behind the aitar, against the wall of the "tribuna," were aranged the seats of the clergy, with a raised

throne for the bishop in the hrone for the bishop in the center. In order that the view of the altar might be uninterrupted the columns which in the ancient basilica had separated the hall of merchandise from the judgment court were removed. At the same time the great central space was covered over with a solid roof, the beams of which were overlaid with a ceiling. Afterward the ceiling was omitted and the rafters exposed to view. as in the Gunton-Temple Memorial Church where the modern steel construction is employed. On both sides were the aisles, on each side one and in larger churches two, separated by columns from the nave, to which the tribuna gave an imposing finish. But as the greater development of divine desirable for the "presbyterium" a transcept between the apse and the nave was formed extending the whole breadth of the nave and aisles, sometimes even beyond that, and thus the church received the form of

Lastly, at the end opposite the altar were the entrances, and a porch with a court or "atrium." Here the penitents had to wait, and in the midst of the atrium rose the fountain, where the faithful on entering sprinkled themselves in token of inner purification. In modern Roman Catholic churches the vase of holy water at the en-

palette. Plenty of men are familiar with the ingredients of a common cracker; but one day a man who had been thinking in-This was, in fact, the original design of the early Christian basilicas. With regard to the interior arrangement the side aisles as a rule without a gallery, but sometimes new name. It became universally popular, and the inventor soon was wealthy. Mental concentration is behind all the fresh initia-tive and successful enterprise of the modern with one, were about half the height of the nave. They were also covered with horizontal ceilings, above which rose the slantng roof, leaning against the upper wall of the nave.

monks of the Order of St. Francis at Brookland have brought from the orient the purity of Bysantine architecture and ornamentation, adapted to their use Senor Aristedes de Lenore, architect of the Vatican. The church, as generally all Christian churches do, assumes the cruci-form. The arms of the cross are of equal length, and each field bearing a smaller cross crowns Mt. St. Sepulcher with the sign of the Franciscan order.

Kindred but distinct from this is the Romanesque style, as exemplified by the Gunton-Temple Memorial Church at 14th and R streets northwest. A church which, while an exponent of all the strength typical to the Romanesque architecture, bears the fingermarks of the esthetic artist. the fingermarks of the esthetic artist. This church is beyond any doubt the best ecclesiastical type of Romanesque archi-tecture in this part of the country. The treatment of the ornaments is exceptionally Intertwined with the acanthus of he order is the name of the church-"Gunon-Temple Memorial"-which appears over the three arches of the main entrance. The tower bears, as is common with many churches of an earlier period, a series of grotesques. The allegory of these gro-tesques is lost in myth, but it is supposed that the tendency was toward demoniacal figures on the outside as opposed to angelic ones of the interior. By a strange con-fusion of ideas, it is claimed, this style has for a long time been called Bysantine. There certainly was and still is a Bysantine style which has about the same relation to the Romanesque that the Greek Church has to the Roman Catholic. The Bysantine certainly took its elementary details, and indeed its fundamental forms of building, from Rome, as on the other hand there can oe discovered in the Romanesque style elementary details from the Bysantine, but in reality both styles are far separated

from each other. Toward the end of the Romanesque epoch many freer and even arbitrary forms min gled with those of the severer Romanesque style of building, and to the architecture which thence arose has been given the name of the transition style, by which term it is intended to imply that the works of this kind form a transition from the Romanesque to the Gothic. But this is only correct in the chronological sense, as it is with the special purpose of working among stated that in Germany these transient forms in many places preceded the Gothic style, though they often continued to exist at first by its side, and were only gradtry. The dwarfs are great hunters and live in the heart of the forest. They are exually supplanted by it. While in the north-east of France the Gothic produced from ceedingly timid and therefore difficult to approach. During a visit to the West Afthe various results of the schools of dome building belong to the Romanesque style, in Germany it appeared independently only as a second growth of the Romanesque style, which expanded brightly and richly rican missions, made recently by the Rev. on the Rhine; and this is what we are ac-customed to call the transient style.

The chief mark of this epoch, which em-braces the first half of the thirteenth cenaries made a trip into the forests to find tury, and in many countries continues be-

consists in a restless straining after new forms, and in the desire, very energetically worked out, to alter and modify the old ones. This is especially the case with re-gard to the chief constituent parts of the Romanesque style, the round arch. The lately completed United Brethren Church at North Capitol and R streets northwest is the newest local example of the con-structive elements of this style, which has so aptly bridged the space between the stolld Romanesque to the ethereal Gothic.

The chief tendency of the Gothic style is to render every part thinner and more excame in the heart of the forest to a vil-lage of dwarfs. This hunting for dwarfs is rather exciting. For if one wishes to find them he must be as careful as if he were hunting wild tended. It has a tendency of growth up-ward, a growth from the massive foundations reinforced by buttresses to the slen-der and needle-like spires. An exemplification of the course of religion—a tendency upward from a solid dogma. The Gothic style in France, under the influence of the renaissance, which began to revive itself early in its growth, was influenced toward a complication of details and a magnificence of ornament which overran the simple every one who could run, except three or four of the older men, had gone into the or ornament which observe the simple structural lines of the style, beautifying it, but at the same time robbing it of an ec-clesiastical purity. In England, on the other hand, the Briton, true to his nature, preserved the Gothic style in all its purity. Christopher Wrenn, th. greatest Gothic architect of the Anglo-Zazon race, has placed the English version of the style among the

world's acknowledged classics. James Earley, also of England, an architect and sculptor of distinction, worked assiduously in a like cause, and it is a matter of considerable local interest that his son and grand-son have taken up his profession in this country, and in Washington and elsewhere many examples are to be seen of their mon-umental skill.

St. Thomas' Episcopal Church, on 18th street northwest, is what is known as an early English Gothic. It preserves all the essential features, the flying buttresses, the central spire, and its cruciformity. This church is true architecture and true con-struction. No advantage has been taken of the modern methods of interior finish. The church is built inside as it is out—hewn from the rock and keyed together. The parishioners of St. Thomas' Church might well be congratulated on their church, and the designers on a conservative rendering of a style so famous and so admired. Granite for this church was cut in Scotland and shipped to this country as ballast.

The rectory and hall of St. Patrick's Church is a very fine example of sixteenth century Gothic, what is known as perpen dicular, deriving its name from the tend-ency of all lines in that direction. It is ndeed a symphony in form and color, and

akes its place high in the ranks of representative ecclesiastical architecture. It is fitting that Washington should be-come an educational, ecclesiastical and art government, and the advancement the local churches have made in the last decade is particularly pleasing. In addition to those cited above, there are many other good ex-amples of church architecture in Washing-

#### IN FOREIGN FIELDS

#### INTERESTING DATA FURNISHED BY MISSIONARIES.

Dr. H. K. Carroll, formerly United States Commissioner to Porto Rico, and now one of the corresponding secretaries of the Missionary Society of the Methodist Episcopa Church, reached New York recently after a tour extending over a large part of South America and including visits to the principal mission stations of the denomination on both the west and east coasts. He studied conditions on the Isthmus of Panama with a view to the establishment of Methodist missions in the new republic, and called at the principal ports in Peru and Chile, where he inspected church and school properties. He then crossed the Andes, visited the principal mission stations in Argentina and Uruguay, and sailed early in April from Rio Janeiro for New York, reaching that city after a nineteen days' trip by direct steamer. Dr. Carroll had the following to say concerning his 5,000-mile journey:

"As to Panama, I have no question that is true missionary ground. The future of the isthmus must be changed by the canal, how much no one can predict. The fact that it is an American enterprise not only insures its success, but makes the presence of large numbers of our fellow countrymen along the line of the canal moral certainty. It is, moreover, the half-way point between the United States and the South American countries, and it should by all means be occupied by mis-

"I have had a good opportunity to learn much about the resources and political conditions of the sections of South America I have visited, the moral, spiritual and social state of the people and the need and progress of missionary work among them. The result is, in brief, a profound conviction that this part of the new world is entitled to much more consideration for what it is and what it may become than it has yet received. Its varieties of climate, immense mountain ranges, tremendous coast line and river system, the richness of its soil, the possibilities of its mineral resources velopment of its products, its industries, its commerce—in a word, of a prodigious wealth-only awaits intelligence, energy and capital. These requisites are being supplied from Europe and the United States, mostly from Europe, and the beginning of a great transformation may already be seen, more particularly in Argentina, Brazil and Chile.

tina, Brazil and Chile.
"Two things are associated with South America in the popular mind of North America—revolutions and earthquakes. The former have been more constant and destructive than the latter. While I was on the continent one revolution began and ended, and another, better organized and more persistent, was brought to a close but a single, slight seismic shock at Val-paraiso was the extent of the subterranean trouble. The political world, however, is becoming more secure and stable. Revolutionists rarely succeed now, and are be-coming sadly discouraged. There is a constant expansion of liberty and therefore less cause for insurrections."

Graduation exercises in Siam do not greatly differ from those of schools in this country, according to an account taken from the Siam Observer and just received in New York. The occasion was the graduation of the class of 1905 at the Christian High School of Bangkok, which is maintained by the Presbyterian board of foreign missions. The exercises were held out of doors, a stage being erected near one of the school buildings and chairs placed on the lawn in front. Music was furnished by a band composed of schoolboys, one of their selections being "Hail, Columbia!" The graduating class numbered ten, the boys presenting a fine appearance in blue silk panungs, with white coats and stock-There was the usual oration and vale dictory by graduates. The diplomas were distributed by Mr. Hamilton King, United States minister to Siam. In his address he congratulated teachers and scholars that the institution, although an American Christian school, had placed itself in line with the educational influences of the country, and had become identified with the institutions of the state and the forces that make for the upbuilding of the government by whose tolerance it exists. He especially commended the teaching of the Slamese language, saying the language of a nation should be the language of its schools, but that foreign languages, also taught in the school, afforded the young men of the country opportunity to bring new beauty and life into the language of their fathers. Slam needs just at this time, said Mr. King, educated young men who are learned in the languages of modern scholarship and who shall translate into the Siamese tongue carefully prepared text books to serve as tools in the development of national education. The Christian High School was recently moved to a new and better location, and has about 150 boys in in charge.

That the great religious awakening which is being reported from all parts of this country and Great Britain is felt also in some of the eastern lands is demonstrated by advices received by the Presbyterian board of foreign missions from the Rev. Dr. Samuel A. Moffett, who is stationed in Pyengyang, Korea. Dr. Moffett tells of a remarkable series of evangelistic meetings which have been held in the city named, and in which upward of a thousand natives have become Christians. The city became a veritable beehive of religious activity, and the influence of the movement spread out into the country round about, villages and cities as far away as three hundred miles being affected. The missionarles have to teach the new converts and the churches were turned into Dr. Samuel A. Moffett, who is stationed

## Bringing Heaven to Earth.

Written for The Star by Ulysses G. B. Pierce, Minister of All Souls' Church

These two texts formulate for us the pro-Wordsworth are like a lamp before the door of the temple, to light our way to stands as the benediction at the close of ers that the one aim of religion is to make their days "as the days of heaven upon earth."

Who does not feel the gentle compulsion of these high words? Who does not see how they make religion a matter of our everyday life; how they make religion not a thing to be discussed, but a life to be not by transporting us to heaven, but by transfiguring our earthly days until they are "as the days of heaven upon earth."

According to these two sentiments, the feeling of reverence should be as natural and spontaneous as the feeling of admiration when we behold some masterpiece of exquisite sonata. The fine arts touch the life that now is, and transfigure and hallow it. Precisely this is the aim of religion. As art awakes in us the love of beauty, so religion quickens in us the enthusiasm for holiness. Its highest aspiration is that our days may be

"Bound each to each by natural plety." Furthermore, it should be noted that this conception puts religion on the same firm footing with the other arts of life. We do not enjoy this sonata because of some legend concerning its composer. That may be of interest, and it may or may not be true; but the feeling awakened is due to the fact that every one is potentially an artist and a musician. The love of beauty is ineradicable. So also is the longing for holiness. It is as Sabatier said: "Man is incurably religious." The documents and anecdotes of religion may be of interest, and may or may not be true; but religion itself, the enthusiasm for the perfect, is nowise dependent upon these things. It existed before them, and will survive them. For we cannot too often remind ourselves that it is not books and documents that make religion, but that it is religion that produces these as a tree sheds its leaves. Or, again, see how this makes religion its own reward. As we stand before the apollo, we do not say, what re I have if I admire this? As we listen to Beethoven no one says, What does it profit me? We are wise enough to know

"That if eyes were made for seeing Then Beauty is its own excuse for being."

A higher wisdom should teach us that the good life carries with it day by day its own reward. Regardless of tomorrow, religion is its own justification. The concern of religion is not to get the soul into heaven, its days "as the days of heaven upon earth."

If it seem that this is a vague matter, let us examine the elements of this "natural piety." How are we to cultivate the frame of mind by which our common days are to be transfigured? Just how are we to elevate our religious life to the high plane we have spoken of? The matter is less steadily in mind will indeed make our days "as the days of heaven upon earth." The first requisite is to see in our own

was never nearer to the fountain of life Here is the real Smai, where both law and than he is now. At the hush of the day gespel are proclaimed. . God still walks in the garden of life. "As I was with Moses, so also will I be with faction to reflect that every day offers the thee," was the promise of old. He never spake to man save as He speaks now. With test. It is an experiment worth the trying. Him there is no past, no future; but one Let a man learn to see in his own day the eternal now. In this real presence we live, orderly revelation of the most high; let him move and have our being. To recognize this, read these revelations in the light of his to realize that we are always in the midst fullest experience and holiest aspirations; of the world-process, so see in every tender for a single day let him do the thing that affection the more than human love, to find seemeth to him to be right, forsaking all in every high thought a revelation of the "alms that end in self," and renouncing all one mind, to honor every honest stroke of temporizing and bargaining; let him listen labor as a part of the power that makes like a child to the behests of this voice: the worlds, to hail every disclosure of and it shall seem no miracle that this science as a fresh revelation of Him whose august and beautiful presence is able to greatness hides him; to do these things is transfigure our days and make them even to forge the first of those golden links by "as the days of heaven upon earth."

That thy days may be as the days of heaven pon earth.—Deuteronomy xi:21.

And I could wish my days to be Bound each to each by natural piety.

The next essential is that we shall for The next essential is that we shall in-

terpret religion in terms of our own experience and aspiration. The old story about the manna being gathered fresh every day hides in it a great truth. Kept too long. even the bread of Heaven bred worms! We cannot truly worship through old forms unthey are no longer old, but new. Every great impulse in religion has come from a first-handed interpretation of the facts of life. David cannot fight in Saul's armorbut must choose his own weapons. The your own experience, these are the things by which victory comes to you. Thus a Ours is the age of science. is true in the laboratory is true at the altar. Religion can never be the violation of what is called natural law; but, rather, the extension of that law into the realm of things spiritual. Ours is the age of humani-Religion is not an eestacy to be induced at intervals; it is not a matter of emotion, dependent upon one's temperament; it is the



Rev. Ulysses G. B. Pierce.

steadfast resolution to do the fair thing here and now. These are simply suggestions as to what it means to interpret religion in terms of our own experience and aspira-

The third element of this "natural piety" is that every man shall reverence his own conscience as the supreme guide of life. If but to bring heaven into the soul; to make it is said that conscientious people make mistakes, it has also to be said that they are most prompt to correct them. Where one is led astray by following this monitor, a thousand err by relying on that of their neighbor. To educate, or, rather, to release, the moral sense; to look to it as the vague than we suspect. Three things kept trustworthiness of this inner light, "which day the orderly revelation of God. Man historic authority has rightly interpreted it.

> After what has been said, it is a satis opportunity of putting these things to the

schools with the scholars studying the catechism. The new believers were divided into groups of ten, each with a teacher. while in other parts of the buildings preachwhile in other parts of the buildings preaching services were continued. As a result of the revival the mission is facing the problem of lack of room in the churches. The large Central Church and the new South Gate Church (not yet finished) are both filled and a third building is urgently received as a regarditional workers.

We are about to start a class of six boys in carpentering, and tailoring, shoemaking and blacksmithing classes will follow."

Heroes of the War.

From Collier's Weekly. needed, as are additional workers. Moffett writes that they are happy over the situation, although perplexed as to how to accomplish much that demands attention. "We are simply swamped." he says, "by the demands upon us for instruction, oversight and organization."

oversight and organization." Mr. F. B. Guthrie, who is stationed at Elat, West Africa, in one of the mission of the Presbyterian board of foreign missions, tells of missionary work among the native tribes, which includes industrial training as well as religious teaching. Elat training as well as religious teaching. Elat is about a hundred miles east of the Atlantic coast, and is three degrees north of the equator. It is in the heart of the country inhabited by the Bulu tribe. The station has 136 acres of land, about half of which has been cleared. Fruit trees have been set out and planfruit tribes ha tains, bananas, pineapples, mahabas (a yam-like tuber), corn, white potatoes and

other garden vegetables are raised.

Mr. Guthrie tells of a plan to devote

found from the soil, and for this reason are paying much attention now to agricul tural work. Craftsmen are also needed and we are about to start a class of six boys

Kuroki was the favorite with the foreign audience when the land fighting was in its early stages. Oyama will apparently be the most important figure of the war in history, but he is not so picturesque a figure to the popular imagination. Nogi is per-haps best fitted to arouse sympathetic in-terest. He is an old man, whose hair is When he had lost his two sons and his only nephew, he smiled, but when he thinks he is unobserved it is said that he bows his head and sobs, "God took my sons," he said, "in order that I might be better able to sympathize with my countrymen who are likewise bereft, and so that ture of the interest which he inspires among foreigners, comes Togo, who has the naval glory to himself. What the Japanese think—the public or the army—of their officers, we do not know. They do not talk and criticise. They go ahead and do. Their generals will probably not write books or deliver lectures. On the Russian side criticism is so public that no general's fame in this war is free of doubt. Stoessel was first in incense for a moment. His final placing is for the future. Kuropatkin's reputation has had its ups and downs, but the general opinion outside of Russia is that his accomplishments have been considerable, and that his failures have been due to obstacles that it would have taken a genius to surmount.